2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

796 535 on their hunkers and waved their arms and leapt frog-like along.

A very quaint and effective act consisted of the dancers turning back to back in pairs, each leaning heavily against his partner, and dancing with all his weight on his heels. They danced round the circle three times like this (it must be particularly difficult for the ones who have to dance backwards). All were raising and flourishing their arms alternately and making great byplay with the outward-facing dancer of the other pair. The semi-final act had no small resemblance to our Sir Roger de Coverley. The circle halted facing inwards and the two leaders of the teams of eight signalled across and danced to meet each other, overshooting and passing back to back. As they passed, they halted a second, leaned heavily back against each other's shoulders and raised first one hand, then the other with their waving scarves, and each then flourished off to take the other's place. When all eight pairs had similarly changed places the dance was at an end.

The team work was admirable throughout. There was not at any point the slightest hitch, such as invariably wrecks amateur lancers or quadrilles at home. I could not extract from my adjacent prince any information as to the length of time they had spent rehearsing; he implied that they just "remembered" from one year to the next; but such faultless co-operation must have followed very strenuous rehearsal both of dancers and musicians.

Seeing so many of the dancers very elderly, I asked the Mir was there no fear that the skill and knowledge of the dance would die out. He assured me that every year a couple of younger men are drafted into the team so that the tradition may not be lost. The dance, in very much its present form, has been performed uninterruptedly for six hundred or seven hundred years, and probably immeasurably longer.

789 796 535 It seems likely that it originated in some imitative-magic rites designed to benefit the crops: dabbling the ground may be preparing it for seed: the cry with high-flung arms may be intended to encourage the growing ears to tower to heaven: the crouching springs may imitate the springing of the shoots;

the flogging may portray the threshing and the back to back scene with waving arms might well represent the winnowing. None of the present-day Hunzukuts attach the slightest magical value to these things, and it is hard to believe that they themselves at any period ever did so, for a less superstitious people can never have existed. But they love dancing and music and *tamashas*, they love any pretext for holiday-making and dressing up, and they may well have borrowed the Bopfau Dance, minus its magic implications, from some people amongst whom the magic was still believed to be potent. 796 535 789

The wise Mir fully realized the psychological value of periodic festivals, and though the keeping up of all the ancient ceremonial often imposed a good deal of hard work and fatigue on himself, he devoted thought and care to preserving the old traditions and preventing the ceremonial's being curtailed or scamped.

When the dance was ended the performers turned and all saluted the Mir; then one by one they came forward and took his left foot in their two hands and stooped over it with the gesture of kissing and then faded out backwards. 796

The next item on the programme, the Seed Sowing itself, was scheduled for noon on the following day (Thursday, February 7th). We determined to ride down to Altít bright and early, partly to avoid crowds in narrow tracks, and partly hoping for photographs in the new-found daylight. We overshot the Fort and scrambled out on to the edge of the river cliff—not without some risk to our necks—in attempts to get good pictures of Áltít Fort in profile.

There is a nice little old mosque not far from the Fort where chairs had most thoughtfully been placed in case we should like to rest a while before the show began. We presently installed ourselves here to watch the crowds pouring in from miles and miles away; people on foot streamed across the countryside, all very gay and merry, and as much interested in us as we in them. When a group of horsemen arrived, men of consequence from distant villages, they did not ride straight in, but halted at the end of the polo-ground till they were observed from the Fort; then the band struck up a wild tune

2: Lorimer T-3 (1929-4; 1934-8) 1939 AVT Burushe AVT

796 innovations). Chairs had been set for us also and the crowd formed a circle round. A large skin sack was then brought containing sections of a roasted ox. These were emptied out on to a skin tablecloth on the ground, while hundreds of thin bread pancakes were spread on another skin. The Master of the Ceremonies, a fine old man with a white beard dyed orange, took an adze and hacked the joints of meat into neat little chunks. A dish of bread and meat was brought to the Mir to handsel, and he duly tasted a little of each.

A piece of meat was then folded into several flaps of bread and the name of a village was called out. The little parcel was promptly passed back over the heads of the crowd to the authorized representative of that village who was present to receive it. A portion of the royal food was thus distributed to every village in Hunza. Bundles of new arrows and bundles of arrow heads wrapped in red handkerchiefs were then emptied at the Mir's feet. These he distributed to all the people about to take part in the archery.

796 The stage was now set for the essential part of the Bopfan
• 789 ceremony. The Mir and Royal Princes stood up and formed a semi-circle facing east, holding their joined hands out cup-wise in front of them. A small bag of seed-grain had been brought adorned at the mouth with a bunch of maidenhair. From this, grain was poured into their hands, and on top of the Mir's handful was placed a microscopic bag made from the skin of a sheep's heart and filled with gold dust. The officiating greybeard intoned a prayer of blessing, and at a given signal the Mir and Princes flung the grain back over their heads and the people crowded in to catch it in their hands. Those lucky enough to secure any, promptly rubbed it between their palms and ate it. He was doubly lucky who secured the bag of gold, but we heard that he was expected to distribute it in alms, so the concrete advantage was slight.

796 The grain-throwing was three times repeated, and we all
241 moved off to another part of the field, where a little heap of manure had been spread out. Two yoked oxen were now driven forward drawing an old-style plough (rather perfunctorily attached for it came adrift and had to be readjusted).

4: Lorimer 1-3 (1928-4; 1934-8) 1935 AVT Burushō AVT

bim. iwer girmo. Giyaaw Şon Gurkiw diw iwa buruşo dam as gili mudelimi.

Hin Dal Kan yakalatar gurtarmo. Elo han berman bim. Iwer girmo. Eler ainin dam as gili mudelimi. Tall ertemi ar talo muyurgutanta buruşo buruşo-şo gili udelimi.

Da uni tita mertaman. Dumutsan Hindi kani iwr aşilo, aşilaw tartatar dum-a-lesman. Tala gili mudelimi. Mudelaaw ermo: "Je bayan (ilam?" Şon Gukurw mirimi: "Turmo arik: tair guyam ar. gurtam). Iwa muitan miwa. Da bar dan gurr dumen. Turmo arika tair ay ermanaman ka talo kurii gurtan, amo ermata gute bap eram, baial mi berigurá amalar aiman ka miyar mane. Ha turma arikatsatsam talo sa tair gurian."

Numorem iwa dumuşo (umaar gili dam as gili mudelimi. Da iwa gili mudelimatsam bar dan turma arika ya talo tair mutsu tohak gurtarq mika ha ha ehma-a mara iwa gili iwaa tair dumuna

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778 : *iwer girmo ... gili mudelimi* — Such beings as tilmen have the power of bodily entering into boulders and in the normal course could no doubt come out again, but if an iron peg is driven into the boulder and a suitable spell employed they can be kept shut up for at any rate a long period.

800 Dalli's eventual escape is said to have been predicted by Shen Gurkur: *amalq tsaaraar Dalli dirtsi* "when my jaw-bone has rotted Dalli will come out". But the jaw-bone is a very durable article. Cp. also the tale of Qarq *Jalaa* p. 208 l. 1.

412 237 289 In this and other stories iron evidently retains its magical qualities, which is not surprising as it was comparatively rare and precious in Hunza till quite recently. A couple of generations ago the important Baltit / Altit irrigation channel was dug with iron horse-hoes used as picks.

• 778 : *gili mudelimi* — I don't think this is to be taken as meaning that the peg was visibly driven into her. She was imprisoned by simply driving the peg into the stone.

: *buruşo buruşo-şo* — the plural is surprising, but the meaning is obvious.

: *dum-a-lesman* — from *d*-ilas* | *d*-esas* 'to take out, extract'. Here glossed "made her climb" which suggests a point of contact with the intransitive *dirtsa* cp. § 303.

mudelimi — from here on the prefix *ma-* replaces the previous *mu-*. As the text was recorded at one sitting there was probably no actual difference in pronunciation by the narrator, but merely a variation in my hearing. So we have **-udelas* being substituted for **-dalas*. Cp. §§ 242—248.

: *guyam* — "I have given you" the anticipatory Pret.

! [Errata: for *duşi* read *duşo*. Cf p. 489, col. 1 l. 16 — Analyst.]

000 *čirè* recently, lately, just, H. *alkè alkè*. — *čirè dimʒnem hâlo* a boy who has just, very lately, been born.

čirk(i) upright(?) in *čirk(i) khgwo* a kind of spoon also known as the *gu čirki khgwo*, to which the handle is up at an angle from the side of the bowl. (Probably identical with *čirè*).

čirkè perpendicular, upright, steep. — *gan čum čirkè hâlo* the path is very steep. *hal čirkè hâlo* the wall is perpendicular. (*ɔ* IYR. Cp. Kh. *čirkè*, upright, vertical, *čirk(u)*, straight, GB. *čirkè* ascent. Kho. *čirk-ta*, upwards, uphill, steep. Bashkhali Pra. *čirk*, upright, steep).

čirkè čirkè, quite crippled, paralysed, H. *Laggra čirkè*. — *iro čirkè čirkè imʒnem* he had become paralysed. 214.9.

**-čhergyeŋ* ɔ pl. hair cut in a fringe on forehead, forelock. — *dirkèreŋ* a boy's fringe. *mushrèreŋ* a girl's fringe. *badrèki čirkèreŋ* the calf's forelock. 104.22. *kyure čhergyeŋ* a horse's forelock.

343 *čhoŋi*, *-mute* s hut, shelter; hole dug beside the threshing-floor in which the grain used to be stored for three or four days. It was covered over with cloths etc. so that it might not be seen by people, for fear that it might be lessened by the evil eye.

000 *čukuŋi* hut, shelter.

**-čhonjiaŋ*, pl. **-čhonji.eŋ*, ɔ beak, bill. — *čhonjiaŋ, wikonji.eŋ*; H. *čhonjiaŋ, wikonjiŋeŋ* its beak, their beaks (Cp. H. *čhŋ*).

čup -ute s small heap (of cut corn, grain or flour); heap of earth on which the mark (*giri*) is fixed for shooting at with bow and arrow from horseback. 214.6.

čuguri, čuguri s caper-plant. — *čuguro sukuvriŋ* the flowers of the caper plant.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

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712 wedged together to form a formidable protection against invaders of their day.

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643 'Tis for the Festival of the Bopfau, which is the Burushaski name given to the barley-seed-sowing festival, that the Mir comes dressed in all his regal finery and robes of state to practice a ritual that has been carried on for hundreds of years by the Mirs of Hunza.

[173] It would appear this ceremony is a carry-over from that performed by the ancient Greeks and the people of Hunza like to emphasize this, as though forging another link in the chain of evidence that would tie them in as descendants of Alexander the Great.

[292] On this occasion the Mir wears a magnificent gown with a wide belt fastened around his waist, in harmony with the gold brocade that bedecks the gown. At his side he carries the ceremonial sword in a carved ivory scabbard. He makes a most imposing, handsome figure with his head crowned with a clerical cap with flowing egret feathers held in place by a large golden pin. The Mir's brother, Ayesh, and the Mir's eldest son, the heir apparent, come similarly attired.

With an assembled crowd watching, the Mir drives a plough pulled by two oxen or a yak down and back along the field and into this furrow he sprinkles seed mixed with gold dust. The ceremony is repeated three times and then the Mir throws handfuls of the seed into the air. Fable has it that if anyone catches a grain [789] of seed and takes it home and mixes it with his own seed, he will be assured of a fine harvest.

The seed-sowing ceremony is not only performed at Altit but in two other Hunzan villages so that the Hunzan farmers can come and catch a seed to insure themselves of plenty for the following year. By doing it in three different locations, it means that no Hunzan farmer will have to walk more than a few miles to partake of the Mir's blessings.

9th Biddulph G-3 (1873-1878) 1880 Afgh-Afghanistan-Afgh
4 Av 3 Dard Av 3 Burusho Av 7

when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 16.